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THE LAND OF LOVE

O tell me where's the land of love
Is it beyond the Heaven's purple belting
Where far off golden clouds above
The setting Sun are slowly melting ?

Is it beneath the Oceans waves
Where Sea-Nymphs play with silver shells ;
Or where within the coral caves
Deep silence rings her raphere bells ?

Or is it where the wanton Moon
All night doth chase the fleecy clouds
Until she falls in a dying swoon
And waves and sinks in sunlight shrouds ?

And are those twinkling stars on high
That seem to shine so bright above,
Are they but loopholes in the sky
Through which we see the Land of Love ?

O no! 'tis not the Land of Love
It lies in the depths of Baby's Gaize
As with a tender trust on its brow
It looks on Mothers' smiling face

Its portals are those tender eyes
Where guardian angels from above
Sent by the Ruler of the Skies
Sit watching there the Land of Love.

ARSINE KUPIN.

LOGIC VERSUS MAGIC

To the primitive man many things remained a mystery and the mysterious always inspired awe and respect. The earliest beginnings of historical society began in the fear that one man kindled among his compeers resulting in unquestioned obedience. Woden and Thor impressed themselves on their fellow beings and in time came to be regarded as Divinities. Their actions soon assumed the proportion of miracles which became the attributes of Divinity. From this time Magic began to rule the world. This is the earliest form of hero-worship depicted by Carlyle. As mankind progressed in knowledge, the hero became Prophet, Warrior, Poet, Man of letters and Statesman. Jesus and Mohamet were credited with miraculous powers. Joan of Arc was burned for her mysterious powers. It was only with the rise of the Poet, the Man of Letters and the Statesman that the reign of reason began. Poetry cannot display an over-abundance of reason ; else it will not be poetry. But the Man of Letters and the Statesman must stock inexorable logic. Man progressed from Magic to Logic. What we cannot understand and explain is Magic. What we know and realise is Logic. Our imperfection is measured by our faith in Magic ; our perfection by our command of Logic. Under the reign of Magic ignorance is the prevailing order ; Under that of Logic science, knowledge and advancement predominate.

This rule applies to all countries and all races. In India, Magic rules the ignorant masses while Logic rules the educated classes. The great war taught all races, Indians included, lessons till then unknown. We learned more in the six years following 1914 than during the 170 years and more of British administration. The advent of Mahatma Gandhi resulted in taking us to a pass where the ways part. Mahatma Gandhi, the great dictator is the apostle of Magic while other Indian leaders are trying to give a performance in logic on a minor scale. Magic is necessarily opposed to Logic or will cease to be Magic and has infinitely more attraction for the masses. Hence Mr. Gandhi's great success.

Winning Swaraj for India within one year and that by means of non-violent N.C.O. is high-class Magic. Getting Home Rule by stages of ordered progress was only logic, a tame affair beside Mr. Gandhi's Magic. Who wants logic on those lines when dazzling Magic is so handy ?

For Mr. Gandhi's Magic he wanted only a crore of rupees to buy 20 lakhs of charkas. The charkas are his business, the crore of others. The crore was greatly over-subscribed. Swaraj was to come in August. Evidently the steamer bringing the coveted article is late, and we are in the middle of September. Perhaps Magic takes time to manifest. Mr Gandhi's most certainly does. Logic can be readily seen and understood by most men, but it is out of fashion now in Indian politics.

Mr. Gandhi's is the regime of magic. We were only just emerging out of it. Mr. Gandhi again pushed us helter-skelter into it. He is credited with all sorts of miraculous powers including the power to kill a man by non-violent means and transform his corpse into a dead pig. This takes us to the poetic stage. But Mahatma Gandhi is also an Avatar. Now we are on the threshold of divinity. Nevertheless we are still marching. Our destination remains unknown, as also the time of arrival. Meanwhile we earnestly pray that the good Angels, apart from the "Satanic" Government, may guard us from all temporary ills, including Mopla outrages.

"THE TWO INCOMPATIBLES"

Mahatma Gandhi the man and Mr. Gandhi the politician

(SUB ROSA)

Mahatma Gandhi's article in 'Young India' of the 8th instant under the above title says "Violence and non-violence are two incompatible forces destructive of each other. Non-violence for its success therefore needs an entirely non-violent atmosphere. The Mopla outbreak has disturbed the atmosphere, as nothing else has done, since the inauguration of non-co-operation." On reading the above several men expressed their opinion that in writing it, the author exhibited symptoms of a softened brain. The impression got strengthened when he confessed to owning only "a hazy notion of what happened having only seen three issues of the daily papers with A. P. I. messages." "One cannot help noting the careful editing these notes have undergone." Nor can one help noting the diseased imagination of the writer.

"But it is clear the Moplas have succeeded in taking half a dozen lives and have already given a few hundred." We never knew Mahatma Gandhi got clairvoyant visions of events in Malabar from Sylhet. "The braver the insurgents, the sterner the punishment." Lucky the "Satanic" Government did not make the Mahatma a Judge. "Such is the law of Governments." We regret it is. Under the N. C. O. regime we expect the rule will be "The more cowardly the insurgents the greater the punishment."

Mahatma Gandhi "would not have minded the loss of ten times as many lives as the Moplas must have lost, if only they had remained strictly non-violent." He preaches non-violence and the reward offered is ten times more deaths than now. This estimate appears correct. The Moplas were violent and they scored; whereas the Hindus remained peaceful and lost all, house and home, religion, honour, life. "They would then have brought swaraj nearest." Judged by this standard Malabar should at once get qualified for swaraj for all times to come and out of their surplus stock could supply the rest of India. "For the Moplas it would have meant too the immediate redress of Khilafat wrongs." By wholesale conversion of Hindus. "God wants the purest sacrifice." Only from Malabar Hindus. "It is not a sacrifice freely given that exacts a price" nor one grudgingly given. "The Moplas have demanded a price." Evidently a printer's error for "prize." The sacrifice has lost much of its nobility," because N. C. O. leaders did not profit by the performance.

"There would have been no Martial law, if only the Moplas had died". Preferably before the outbreak, at least soon after. "And if there had been, it would have been thrice welcome". In his old age Mahatma wants something thrilling to get any pleasure. "It would have ended the system of Government which is now decimating the land" failing which Mahatma Gandhi has taken to ruining the land as a temporary measure.

Mahatma Gandhi complains of "the fashion nowadays to make Non-co-operation responsible for every affiiction, whether it is famine, a coolie exodus or a Mopla rising." Another instance of softened brain. When standing crops refuse to grow, coolies run away from estate, Moplas loot, burn and murder, we get typical examples of Non-co-operation. Severence of head from neck is the highest development of N.C.O. "It is the finest tribute that can be paid to the universality of Non-co-operation." We agree.

"Non-co-operators should wash their hands clean of all complicity". This is the gist of N.C.O. "We must not betray any mental or secret approval of the Moplas." Much physical and open approval manifested itself in some quarters. But wherefore his special injunction at this hour of the day?

"It would be dishonourable for us to show any approval of violence." Perhaps if it can be done without show and betrayal there may be no harm. N.C.O. objection to force is chiefly the dishonour resulting from discovery. "We must search for no extenuating circumstance." This makes one almost doubt the "Universality of Non-co-operation". The choice for the people lies between self-imposed rule of non-violence and non-co-operation and the iron rule of the Government". Non-violence to one's own self, Non-co-operation with others and

self-government for the law-breakers. Fine arrangement that. Only the circle of beneficiaries seems limited. "We must be able quite clearly to see ourselves and shew to the people". We always suspected Non-co-operation leaders of seeing too much for themselves and showing too little to the people; but now we have it from their high priest himself.

"I am painfully aware of the fact that we have not as a people yet arrived at the settled conviction that India cannot attain immediate Swaraj, the first streak of wisdom at long, long last!! Many, many happy returns of the day do not even see that Hindu-muslim unity must vanish under the strain of violence. Mahatma Gandhi was considered deficient in humour. A hopelessly wrong estimate when he can talk of issuing "an ultimatum to Government either to co-operate or to go". Here is real good humour unless it displays a soft brain. Experts treat it as the former, envious people as the latter. "Do not Moderates keep aloof, mainly because they distrust our ability to create a non-violent atmosphere?" Another reason is that the mania for wanton destruction failed to pervade their ranks. "Their timidity will derive nurture from the Moplah outbreak"; also when reminded of the old proverb "fools rush in where angels fear to tread".

"They are God-Fearing," some of them certainly are, as evidenced from their wanton destruction pillage, arson, rape and murder". "I wonder if it is possible for us to transmute their courage into the noble courage of non-violence". Yes. When you feed them for 20 years on goat's milk, enable them to go about in motor cars without exercising any muscle but those of their jaws and not forced to do any work for a living. "But God is noted for his miracles". That was the old style arrangement. That function now stands delegated to his new Avatar, Mahatma Gandhi. "Many consider that attainment of swaraj if it is realised, must be counted a miracle." That big "IF" saves the situation for the lawyer who is a Bania in addition. "It has got to be preceded by a miraculous conversion of India, not excluding its bravest sons, to the doctrine of non-violence at least in its limited scope, *i.e.*, as an indispensable condition for securing India's freedom." This is the boldest bid for another chance for N.C.O. We wish all good luck.

His pen is Mahatma Gandhi's greatest enemy as tongues have been for others. Frequent travels and one full day of silence every week kept him from the dangers of his tongue. He was at his best while on his vow of poverty. A linotype machine and a printing press with the chance of luxurious travel and blind hero-worship all along the route have done both him and India incalculable harm. Gandhi the man is a saint, a clear thinker, fluent speaker, good writer. He could deluge the world with great and noble thoughts if he had stuck to the place that Nature intended for him. But Gandhi the agitator is an amateur Bania merchant turned politician with a vow of poverty acting as an advertisement to canvas burgoisie admiration and a mental daring unwarranted by physical strength. What India and the world lost in thought and expression had not been balanced by their gain in politics. India lost the soul of Mahatma Gandhi and gained a caricature thereof in Mr. Gandhi. The two incompatibles are Mahatma Gandhi the man and Mr. Gandhi the politician.

BOYCOTT OF FOREIGN CLOTH.

The idea underlying the Indian boycott of foreign goods is the same as that of Protection in England and other Western countries. What is sought to be secured in the West by legislation is sought to be attained in India by individual exertion and social combination; because here the principle will militate against the ruling race whose prosperity to a great extent depends upon their trade. How much the loss of cotton trade will affect Britain can be seen when we realise that the cotton grown in India is purchased by an English merchant who transports it by railways built with British capital and is embarked on British steamers unloading their burden in British railway wagons for delivery to British mill-owners for manufacture. The cloth is sold to the wholesale dealer through English brokers who use all the different agencies over again to transport the finished article to the Indian retailer selling the Lancashire cloth to the ryot that originally raised the cotton with his own hands. It stands to reason that if the cotton grown in the land is also turned into cloth here all the profits and wages given to British merchants, middlemen and labourers will go into Indian pockets—not a small figure by any means. Apart from its value as a political weapon boycott is a great means of Indian industrial and economic regeneration, affording work for thousands and saving many crores.

Besides saving millions now paid to British labour and capital land and labour in India are cheaper than in Britain and of equal efficiency. If, therefore, we manufacture locally all the cloth we require there must be a great reduction in the price of cloth. But our experience since the boycott is otherwise. What are the causes?

Piecegoods merchants in India as in other parts are essentially traders and seldom philanthropists; and Indian mills are run on business, not patriotic, lines. Secondly the supply of swadesi cloth is far below the actual requirements of the country and if the deficit is not met out of the supply of foreign cloth a monopoly price is certain to arise resulting in untold sufferings to the poor.

Clothing, one of the unavoidable necessaries of life in the same way as food, must be made as cheap as possible for the masses, and an artificial monopoly is not exactly calculated to lower prices.

As against this, Mr Gandhi's practical answer is that if every man and woman in the land will take to spinning all our demands can be readily met. This is undeniable but it is a big question if that will ever come to pass. High idealism of the type of Mahatma Gandhi is essential to elevate a nation in the political, social and economic sphere. But side by side with idealism practical commonsense must also be made to run in double harness lest the progress becomes a mad gallop leading to destruction. It is inconceivable that in any country, must less in India, every one rich and poor should take to the charka. Even if they did there is the difficulty of finding weavers enough to weave the yarn into cloth. Spinning is easy and any one can do it. Weaving requires skill which takes time to acquire. Meanwhile what are we to do to meet our present and pressing requirements? We cannot go out naked until our weaving industry is finally established. Our most ardent enthusiast will not maintain that we can immediately produce enough to clothe our population of 320 millions by home spinning and hand weaving.

This leads us to our third cause that mill woven cloth is both better and cheaper than hand made khadder. We are not so prudish as to think that khadder looks coarse and is therefore unfit for wear. Our only objection is that it is too dear and beyond the reach of modest means. The very object of swadesi and its sole reason for existence is to benefit Indians as a class. But if it results in a dearth in the cloth market with consequent inflation of prices a time will come when India will pray to be relieved of swadesism. That time is not far distant unless things change immediately. Already the price of cloth is soaring high. If to this is added wanton destruction of all existing foreign cloth for which we had already paid and its retention cannot in any way benefit Britain, though the loss will greatly damage India, the situation is not exactly calculated to improve existing conditions, much less solve future difficulties. We can understand Mahatma Gandhi going about to destroy what he calls the emblems of our slavery if he can give us something else, if not equally good, at least decent and cheap to replace those unavoidable emblems of civilisation, possibly slavery. We could appreciate if he induced every rich man and woman to give away his foreign clothes to the poor naked millions of India who cannot afford to buy any kind of cloth, foreign or swadesi. We made much of India's poverty and used to dispute the official statistics of the averge Indian's income of Rs. 2/4-per mensem as exaggerated. If under such circumstances we go about destroying our scanty store of wealth, no one will congratulate us on our wisdom. Foreign cloth, even if a symbol of our slavery, is not a permanent fixture handicapping us for all times. It will wear out in a few months and will necessitate replacement. Why not attempt to replace them with swadesi and meanwhile make arrangements to get a plentiful supply of Indian cloth to meet our requirements? To destroy our existing clothes for which we paid heavily looks like cutting off one's nose to spite one's face. Any one objecting to the use of his existing foreign clothes can give them away to those without any clothes whatever, foreign or swadesi.

Mahatma Gandhi may say in answer to this that a contaminated article not good for us ought not to be given to others. Contamination making an article unfit for use is a physical reality while contamination of foreign cloth is only a figure of speech expressing a sentiment. The analogy certainly does not hold good. If it is the Mahatma's desire to create a great demand for swadesi cloth the motive is no doubt good but its success will depend upon the supply he gets ready to meet the demand. To create an excessive demand without adequate supply is an economic blunder the reaction from which will be terrific and should be guarded against.

If foreign cloth is an emblem of slavery so are watches, spectables, motor cars, railway carriages and so on adinfinitum. No attempts are made to dispense with them. At least for foreign cloth there is the justification that we confine our slavishness to an article of dire necessity that we cannot help buying. The other things do not afford even that excuse.

Let us therefore be candid and consistent. We can by all means encourage swadesi but not at such appalling cost as destruction of our already depleted wealth.

From the national point of view it goes without saying that it is an economic loss to get done by a thousand men what can be done by a dozen and in ten days what can be completed in as many hours. Large scale production, lowering prices is the best advertisement for swadesi and that can only be done by means of machinery. If we do not want Manchester made goods that is no reason why we should not develop and encourage Ahmadabad industries. The spirit of swadesi can develop and flourish only on its own strength while artificial stimulation even by a master-mind like Mahatma Gandhi's cannot last all time, certainly not after his own.

Let us be careful to survey the situation before we take the leap. To obey one great leader is good. To obey him blindly may be noble. But to obey him intelligently is nobler. To tell him bluntly and fearlessly where we disagree is a duty we owe ourselves, our leader and our country. Let us not in this, fail especially when the fate of our country is trembling in the balance.

NOTES

We heartily congratulate Mr. M. Rathnasami M. A., Bar-at-Law, Principal, Pachayappa's College on his well-deserved election as a Councillor of the Madras Corporation. He is one of the most capable educationists in Madras and is much respected and loved by the students. We feel sure that educational interests of the City would receive his earnest attention.

* * * *

His Majesty's Government have accepted the resolution of the Council of State recommending the grant of full fiscal autonomy subject to the provisions of the Government of India Act. The Secretary af State's reply to the Lancashire deputation on March 23rd last reaffirmed the right of India to adjust her tariff like other parts of the Empire without complaint form Britain.

* * * *

Col. Gidney's speech at the Simla branch of the Anglo-Indian and Domiciled European Association contained some healthy advice to his class. He told them that they could no longer hope to get preferential treatment in any department or capacity. Since Anglo-Indians have no home but India and have to get on with other races, they will do well to become Indians instead of considering themselves as so many angels having their sojourn on earth and looking down upon the Indian.

* * * *

It was a happy idea of Lord Willingdon to visit the scenes of the Mopla outrages in Malabar. We hope His Excellency has first hand knowledge of the extent of the mischief done to the innocent people and the quantity of relief necessary. Besides a public meeting to be called by the leaders of the different political schools of thought in the city, we suggest a Sheriff's meeting be held in Madras and measures for relief be organised on a scale commensurate with the needs of the situation which are, from all accounts, great.

* * * *

We have nothing but the happiest good wrishes for the success of Pussyfort Johnson's mission in India. We offer him a warm welcome to Madras and assure him that the numerous advocates of the cause of temperance in the City will be glad to listen to his practical advice and suggestions.

* * * *

The Ali Brothers, friends and allies of Mahatma Gandhi, have at last been arrested. After their apology to the Government, the Alis were for some time past been engaged in explaining away their actions in a truculant and mendacious manner. No Government in the world, not even in the millennium of Swaraj, can look on while a subject defies its orders, challenges its authority and ridicules it constantly for not arresting him. The Government of India was faced with the alternative of either proceeding against the Ali Brothers or of abdicating its function in a most humiliating way. Their arrest does not come as a surprise. They have been bidding for it and rightly all lovers of peace and order have been demanding it. It should have been done much earlier. Let us hope it is not too late.

* * * *

Even Mr. Yakub Husan has thought it necessary to disown the excesses committed by the Moplas in Malabar. This, we are afraid, comes too late. The horrible revelations which are being made every day of the savage brutality of the riotors must make even the non-cooperators, including the Mahatma, pause and ask themselves whether they feel justified in talking of the Mopla riotors with some misplaced tenderness. The Working Committee of the Congress asked the people of India not to believe in the stories of the atrocities. While the officers of the "Satanic" Government were risking their lives every moment in order to protect the lives of the Hindus and the honor of women, it requires something more than impudence for a Working Committee, thousands of miles away, to pass such mischievous resolutions as were reported in the papers some days back. We wonder whether the Government is taking note of the proceedings of the Working Committee and of self-constituted Congress benefactors of Malabar? Is the Government to sit with folded hands and allow such audacious lies to disseminate when the public mind is being poisoned?

* * * *

We were all along surprised that the *Hindu* did not protest against the madness of burning foreign clothes. In an article welcoming Mahatma Gandhi to Madras, while indicating questions which must receive his attention it states that to concentrate on this item of the Congress programme to the exclusion of the others is wrong. Dr. Tagore, Mr. Andrews and many other leading men of India have condemned the burning of foreign clothes. Mahatma Gandhi is a pastmaster in the art of playing to the gallery. He knows that nothing pleases the masses more than novel and sensational schemes. His scheme to boycott Courts, Colleges and Councils were well-merited failures. Now he has taken up this boycott question while really useful questions such as the removal of untouchability, the problem of drink etc have been thrown into the background. Already, this boycott movement shows signs of failure. The dress wore by the audience at the public meeting on Thursday must have convinced him that in this part of India it would be an ignominious failure.

FAR AND NEAR

We have all heard of the Bengal tiger. This notorious creature has passed into a proverb. Not so, however, its Madras counterpart. The Madras tiger is nothing if it is not daring,——and *defiant*. This is only natural or rather in the nature of things. It is in its blood. But what is most wonderful about the Madras tiger is that it knows how to advertise itself before it makes its appearance. It would appear, according to its own story, to be an animal with a long human pedigree of gurus, grand-gurus, great-grand-gurus etc. It has also got admirers and patrons in the present age, not to speak of friends and sympathisers. Lest you should think, Reader, that a draft is being made upon your credulity, the following notice picked up on the South Indian Rail road near a suburban station is reproduced in *small* type for want of space.

NOTICE

I. A. Badsha, disciple of the late Abdul Rahiman Sahib who was the disciple of one Hussain Sahib, who was disciple and Kalifa in the descent of world-famed Wusthat Madar Sahib of Mylapore, Madras, hereby beg to inform the public that on Tuesday the 13th September 1921 (corresponding to Hizrai 1340, Muharram month Sahadat 10th) I will disguise in the form of a Tiger and accompany a procession with all my comrades. During procession we will play the art of Silambu Vidya. The following will be the important places where we will halt and display our fine arts :—

1. By 8 A.M. at Bazaar Road before M. R. Ry. Joravarmal Sowkar
2. By 9 A.M. at Katcheri Road before M. R. Ry. K, M. Narayana & M. R. Ry. Subramani Iyer.
3. By 10 A.M. at Kannadayan Street, Luz. before M. R. Ry. Singam Iyengar, &, M. R. Ry. A. C. Narayana Nambiyar
4. By 6 P.M. at San Thome High Road before M. R. Ry. M. S. Sankara Iyer.
5. By 7 P.M. at San Thome' High Road before Miss. M. Chattopadhya, Miss. John and Mr. Bam.
6. By 9 P.M. at Paripurana Vinayagar Kovil St. before our Society.

Friends & sympathisers are requested to witness our procession.

A. Badsha.

Secretaries:—

1. Gulam Muhiadeen Saheb
2. Kunnathoor Abdul Karnm Sahib
3. Kunnathoor Manikka Naikar
4. Mylapore, Modhar Mohiadeen Marakayar

It would be interesting to know who the worthies are whose names figure so prominently in this noble advertisement. There are all sorts of individuals on the screen. There is the worthy tiger himself (or itself) a Mohomedan gentleman in stripes, disciple of a disciple who was a disciple and a Kalipha in the descent of a world famed wusthat of Mylapore. There is a Sowcar who is evidently expected to feed the tiger with human blood. There are a number of Brahmins of whom it is possible to identify more than one. Is not M. S. Sankara Iyer the son of Dr. S. Subramania Iyer of the Madras University, who negotiated with Mr. Littlehailes the sale of his house adjoining Queen Mary's College for Women? One wonders what place a Nambiar has in this group, especially after what happened in Malabar. Are there not enough human tigers on the rampage on his native pills that his patronage should be sought by one in Madras. The tiger has also managed to win the admiration of ladies of all persons in the world. Miss Chathopadyaya and Miss John are its patrons, or its patronesses. (By the by, is patroness etymologically correct? Somebody said that matrimony is the feminine of patrimony). One is tempted to ask what is there in common between these various ladies and gentlemen to attract the attention of the venerable tiger? The tiger has four Secretaries, three Mahomedan, and one Naicker. It must have a great deal of correspondence to get through in the day, next only perhaps to Mr. Lloyd George, His Majesty the King and H. R. H. the Prince of Wales, who are known to be the most hardworked persons in the British Empire. One can understand this, seeing that the tiger belongs to a society (of tigers?) of which it speaks as our society, which is honoured with the final performance, the finishing stroke, at 9 P.M. The Society's (evidently registered) address is Paripurana Vinayagar Koil Street whereever this polysyllabled street may be. Is it in Mylapore, or in Purasewakam or Perambur or Choolai? It ought to be easy for the Police, if not for the Post Office, to find out the locality, because the notice under reference, which reads almost like a lawyer's notice, is one intended to evade if not to defy, the Police's refusal to license human tigers at the Mohuram. A wonderful government to permit such wonderful mixing of colour, and an equally wonderful government to forbid it. Still more wonderful to take all this tomfoolery lying down! Truly, we are living in wonderful times.

* * * *

Is alchemy going to be established on a scientific basis? It looks likely. At the recent meeting of the British Association it was stated that Prof. Rutherford, Cambridge, made the artificial transmutation of chemical elements an established fact. What distinguished one element from another is its atomic energy and if this could be intensified and controlled the conversion of baser metal into gold could be easily effected.

Discoveries in the regions of Biology (comprising Botany and Zoology) established that green-stuff contained most vitulines. Milk was valuable only so far as the cows ate fresh green food. Who would have thought that cod-liver-oil would become a subject of high eulogy in this connection? Some like it but most don't. But its efficacy in vitalising decaying tissues is admitted by all. But whence this efficacy? It described as an epitome of condensed vitulines of fish feeding directly or indirectly on primitive green leaved plants abounding on Norwegian coasts. Thus the connection between plant life as the sustainer of animal life is deeper than one usually thinks it is.—*Scrutator.*

Golden Opportunity! **A Rare One!!**

JINTAN SPECIAL SALE.

Note the advantage you have in shape of one anna packet for your small purchase. You already know Jintan and its effects. To remind you once again of it. Jintan is a wonderful tonic and best mouth refresher, good for biliousness, headache vertigo, nauses, indigestion, diarrhœa, dysentry etc.

Kind of packets	No. of Pills.	Price RS. A. P.
1. Economical large	1,000	2 0 0
2. Large	260 (with a fancy pill case)	1 0 0
3 Economcial middle.	100	0 4 0
4 Middle	65 (with a fancy metal case)	0 4 0
5. Economical small	40	0 2 0

CONDITIONS.--Under this sale 16 one anna Packets will be given or sent free to a purchaser of the above five kinds of Jintan, one Packet in each kind. No order for less than the five kinds at a time will be considered during this period of Special Sale, which lasts till the end of this year. V. P. P. and other charges, etc., Merchants will be given special terms for big orders, for which they may apply.

N. B.—Please take note that in Rs. 3-10-0 worth Jintan you have 1,705 Pills, *i.e.*, 472 pills per Rupee, and two fancy pill cases.

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At the Price you like.

And you will never be late again.

THIS IS THE ONE. { Fancy Radium Wrist Watch. The best and the only Wrist Watch appreciated universally } YOU REQUIRE.

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Prepared by a respectable firm and used by all. To avoid spurious imitations. See that the Odhyanam bears the image of Lakshmi without which none is genuine and is set with 150 gajjahs Every one will take it for gold worth Rs. 600. The number available is limited, Price Rs. 3.

Manager, " SWAN HOUSE,"
Post Box No. 508, Park Town, Madras.

FREE PRESENTS

Purchaser of one pot of Khirer "Meyoa" (a hilly medicine for nervous debility) at the price of Rs. 6=8=0 then well get one 10 ct. fancy gold Ring and one 2 years guaranteed long lasting 10 ct. goldWatch free with Meyoa.

Size of finger and 8 As. send with order, and after gold ring and gold watch, will be sent by V. P. Post, (with a pot of Meyoa).

To the Proprietor

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